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A

Pertinent & Profitable MEDITATION,

Vpon the *History* of *Pekah*, his Inva-
sion and great victory over Judah, recorded

2 Chron. 28. *Ver. 6. to the 16.* Vpon occasion
of the Thanksgiving appointed Octob. 8. for the
late successe in Scotland.

Together with an

APPENDIX

Concerning the Church and Kingdome of
Scotland, and the Imputations
cast upon them.

D A N. 8. 24, 25. *And his power shal be mighty, but not by his
own power: and he shal destroy wonderfully, and shal prosper,
and practise, and shal destroy the mighty and the holy people.*

*And through his policy also he shal cause craft to prosper in his
hand, and he shal magnifie himself in his heart, and by peace
shal destroy many: he shal also stand up against the Prince of
Princes, but he shal be broken without hand.*

London, Printed in the Year. 1659.

To the Reader.

Christian Reader,

Here is a word of Wisdome spoken in season by one of the Masters of the Assemblies, and therefore it is like apples of gold in pictures of silver. A key which while it openeth the passages of former, seems also to open the passages of the present times. A Glasse in which you may see much of the State of the English and Scottish affaires and Armies, and of what God Commandeth or forbiddeth in reference therunto.

It is a mercy when God raiseth up (in these deceiving dayes) men and means to help us to the right understanding of Texts and Times, of the Word and works of God ; but the marrow of that mercy is to make good use of such means. The God of mercy evermore grant us that mercy With the marrow of it. Farewell.

A Pertinent and Profitable Meditation, &c.

I Have not been forward to speak in publique what I conceive justly and truly I might have done of late concerning State-matters. I have refrained that I might as much as I could avoyd all occasion of offence, and not seem to incur that accusation (which we find to have been of old laid upon Ministers both in the Old and New Testament, * and which now of late is so much exagited) of dealing in Civil Affairs beyond bounds and Calling. But now I suppose to deliver my self in something of that nature will be acknowledged to come within my Commission and Duty, seeing that certain Actions are imposed upon me to do in my publique Employment, (I mean the keeping and warning of a publique Thanksgiving and Festival, and the publishing of what is set forth for the solemnizing thereof, in consideration of the late Victory in Scotland,) the Command whereof I think you are generally acquainted with, and I preapprehend my doing or not doing of these things is in danger to be taken offensively. For the clearing therefore of my own practise, the preventing (as much as in me is) of others stumbling at it; and for your satisfaction also in judgment and practise, in relation to what is enjoyned you, I take my self bound to express my mind, and the Grounds I go upon. And in speaking to this matter, I profess I have not (to my own discerning) either by-respect to my self, or disrespect to others as my motive; but that which puts me on, is the Conscience of those Inducements I have mentioned.

I will not here undertake to debate the Justice of the present War on the prevailing Parties side, upon which the Justifiableness of the said Acts required on us doth in part depend, that perhaps would be interpreted by some too much presumption, by others want of wisdom: For sure it would ask a larger Discourse then I can now have time to make; I will not say what I might lawfully, but only what I must necessarily. Therefore I will but say before

* Numb. 16. 3
2 Chro. 25. 16
Amos 3. 13
John 19. 13
Acts 16. 20, 21
17. 6, 7.
24. 5

you a passage of Scripture, with the sense and Doctrine thereof, leaving you to apply and practise as God shall enable you to judge the Text so laid forth doth direct you. And this I hope both may suffice to give us to understand what is to be resolved on, and done in this business; and may also with indifferent Hearers avoyd those prejudices which a particular discussion of the warrantableness of the War may happily undergo. Let us then look into the sacred Story which we find in 2 Chron. 28.

Verf. 6. *For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.*

7. *And Zicbri a mighty man of Ephraim, slew Maaseiah the Kings son, and Azrikam the Governor of the house, and Elkanah that was next to the King, &c.* To the 16. Verse.

You have in this portion of Scripture related the Issue of an Expedition of Pekah the King of Israel, or of the ten Tribes of Israel, against the Kingdom of Judah, with the Consequents thereof. That the sense and drift of the Story may shortly and clearly be evident to you, I shall observe in it these material particulars.

1. There was a very neer relation and bond betwixt the parties, here invading, and invaded, warring and warred upon; and that both by their co-habitation in the same Country, consanguinity in the same Stock, co-interest in the same God, Religion and Church, and conjunction in the same Covenant; so that there was a manifold contract of Brotherhood betwixt them.

2. The Cause of the assailing party (that is, of Pekah and Israel) was bad and wrongful, as is evident by the Confession of their Chieftains, Verf. 13. where upon the Prophets Exposition, and Reprehension they are convinced, and do confess they had offended against the Lord in what they had done; and by what you may read, Isa. 7. 5, 6. where it is said, That Syria, Ephraim, and the son of Remaliah, have taken evil counsel against Abaz, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst thereof for us, even the son of Tabeal. By all which it is manifest their Invasion was unjust, their Design evil: And in particular you see it was this, One Sister Nation, or Branch of the same Nation, attempts to make an inroad into

to weaken and waste, to cause a division in, and to set up a Government of their own molding over another.

3. This their bad Cause was not destitute of all colour of Reason, but they had some shew and seeming of Equity and necessity for their invasive War: As,

1. They themselves had been formerly assailed by the Kingdom of *Judah*, and sustained loss by their Incursions, as in the reign of *Abijah*, and of *Asa*, 2 *Chron.* 13. 3. &c. & 15. 8. & 17. 20.

2. The Kings of *Judah* had been wont to challenge a Title to the Kingdom of *Israel*; the more ancient Kings of *Judah* had possessed the Rule over them by undoubted Right, and the latter Kings thereof ever since the division of *Israel* into two Kingdoms had claimed Dominion over the ten Tribes, so did *Rehoboam* and *Abijah*, as the story makes mention; and it is very probable the Wars that brake out so frequently in the time of other Kings were raised upon this quarrel: And I conceive the present King of *Judah* had now a fair title to the Kingdom of *Israel*; for albeit the rennding of the ten Tribes from the lineage of *David* and *Ieroboams* reign over them was from the Lord, yet it is to be observed, that this deprivation of *David's* posterity was by the expresse Sentence of God but for a time, not for perpetuity, 1 *King.* 11. 39. and *Ieroboams* tenure of his Kingdom was but upon a Condition, 1 *King.* 11. 38. which Condition being broken by him, his title was voyd, 1 *King.* 13. 34. and it was declared to be reverfed by God in the same manner whereby it was conferred, to wit, by the message of a Prophet, 1 *King.* 14. 6, 7, &c. and a while after his whole house was destroyed, 1 *King.* 15. 27, 28, &c. After this, that Kingdom was violently seized on (without any Commission from God we can read of) by one hand after another, until the Lord bestows the title on *Iehu*, which yet he limiteth to the fourth generation, 2 *King.* 9. 8. & 10. 30. which Term being expired, it again falls into Usurpers hands, and is wrested from one to another successively, until the Destruction and Captivity of this Kingdom. Now being at this time the title of *Iehus* family was ended, and none other was granted out by God, the right seems to be devolved to the Successors of *David's* Throne, by virtue of that hereditary Title made over unto *David* and to his seed forever, and interrupted by God only for a time by way of temporal Chastisement; 1 *Sam.* 7. 14, 15, 16. *Psal.* 89. 30, 31, 32, 33.

3. *Judah* had at this time a very bad King reigning over them, to wit, *Ahaz*, the Text saith, he transgressed sore against the Lord, *Verf. 19.* and amongst other sins he was guilty of *Molatry* in a high degree, of seeking for help to the *Assyrian*, the enemy of God, and of trespassing yet more against the Lord in the time of his distress, *Verf. 2, 18, 22.* These things were truly chargeable upon this King; and not in pretence, presumption, or calumny, as happily it may be in some case in these our days. Thus we see some godly shews and pleas of seeming Equity and Necessity which the Cause of *Pekah* and *Israel* had to shew: it self withall.

4. The success which *Pekah* and his Army had in this their evil cause and enterprise was very great and prosperous, they slay one hundred twenty thousand in one day, all valiant men, with the Kings son, the governor of his house, and the nearest person to the King; they take prisoners two hundred thousand, and carry away much spoyl to their own Country; a mighty victory to *Israel* and overthrow to *Judah*.

5. The Reason of this Event of the War was not the Innocency or Integrity of the persons conquering, above what was in the conquered; for certainly *Israel* did at this time match, if not exceed *Judah* in sins: nor the goodness of the cause on the Overcomers side; for you have seen they were therein unjust: nor any superiority in number, or valor of the prevailers: but it was *Judahs* late falling away from God; they being a people nearer unto God then the other, both in regard of his ampler presence among them, and their stricter profession and serving of him; the Lord thought it meet and necessary to remember and visit their sins more speedily upon them.

6. The *Israelites* use of this their Victory was very irreligious, hard-hearted, and merciless: they pass over therein the example and admonition which *Judahs* fall before them should have been unto them; of which seeing sin was the cause, it as much concerned the Conquerors that way to take to heart what was befallen, as the Sufferers: and they contrarily rush on to an outrageous slaughtering, cruel captivating, and capacious pillaging of their Brethren.

7. A Prophet of the Lord, upon this their success, and such their usage of it, makes his address to them in their victorious return home: and in this Address you may note,

1. He

1. He doth not applaud them in what they had done, inferring Conclusions of their sincerity, and the justifiableness of their Cause before God, and of their Brethrens corruptness and hypocritie from that event.

2. We do not finde that he instructs or wills them to keep a Memorial, or Triumph, or to offer up a Thanksgiving unto God for what they had achieved.

3. But the matter of his errand is,

1. Sharply to reprove them for their inhumanity and want of pity.

2. In doing that severe execution upon them of Judah. *To have slain them in a rage that reacheth upon to Heaven.*

3. In their leading them away captives; and now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you.

And this Reprehension is set on with

1. A pointing out of the true cause of their victory and Judahs disaster: *Behold, because the Lord God of your Fathers was wrath with Judah, he hath delivered them up into your hand.*

2. An Indignation of their own Delinquency, the which might have made Judahs case theirs; and being duly considered, should have restrained them from that their outrage: *but are there not with you, even with you Jews against the Lord your God?*

3. Straightly to enjoin a redress of the harm they had done, as far as it was revocable. *Now hear me therefore, and deliver the Captives again which ye have taken of your Brethren.*

4. Dreadfully to declare divine Wrath against them for those their doings. *For the fierce Wrath of God is upon you.*

5. The effect which this round check of the Prophet had upon them was kindly.

1. We:

1. We perceive not in them,
 1. Either that there is any storming and raging against the Prophet for what he had spoken, that they do complain against, convent, despoil, banish, or shut him up in prison for it :
 2. Or that they do go on to harden themselves against their Brethren, by insulting still over the Captives, or by preparing to pursue their Victory to the utmost, raising new Forces, and making new attempts upon *Judab*.
2. But the matter takes with them thus :
 1. Certain of their leading men being convinced, take part with the Prophets Speech, and prohibit the Armies further progress in their cruel handling of their Brethren. And thus they do :
 1. With a humble Confession of their sin therein committed ; *We have offended against the Lord already, our trespass is great.*
 2. With a trembling owning of Gods heavy displeasure towards their Kingdom for it : *There is fierce wrath against Israel.*
 3. With a tender taking notice of the hainousness of persisting still in their course : *Ye intend to add more to our sins, and to our trespass.*
 2. The Forces thereupon yield obedience to the Prophet, and to their Commanders, and surcease : *So the armed men left the Captives, and the spoil, &c.* Vers. 14.
 3. Lastly, Those their Leaders being thus prevailed with by the Prophet, and prevalent with the Souldiers, they put in Ure the restitution required, and by all consented to ; and they express therein great reality and affectionateness : *And the men that were expressed by name, &c.* Vers. 15.
 1. They clothe. 2. They feed. 3. They medicine. 4. They set at liberty. 5. They convey to their homes their Captives of *Judab*.

You thus have the particulars remarkable in this Story : From them thus observed, it may be not unprofitable unto us to gather these Doctrines or Conclusions.

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1 D. It is a heavy and lamentable Judgment of God, that Brethren^s in regard of Co-habitation, Kindred, Covenant, and Religion^s do fall at variance, and proceed to the spoiling, enthraling, and shedding of the blood of one another, especially when the wrong Doers act those things upon the other.

2 D. It is not always a sufficient and necessary ground of Brethrens waging War upon Brethren, that the party assailed hath formerly annoyed the Assailers; that the assailed do own and subject to a bad Prince; and that the said Prince may lay claim to the Sovereignty over the Assailers, or may be feared to bring a quarrel against them in prosecution of that Claim.

3 D. It pleaseth God sometimes to cause a bad Design or unjust Enterprize of War to prosper and prevail, and the just Defendants to take the Foil, and be over-powered, even to extream calamity, and deep depression.

4 D. The Prophets and Ministers of Gods Word have to do in Civil and Military Matters, to instruct, reprove, and to declare against the sins committed in them.

5 D. The Moral and primely considerable Reason of a Partys prevailing in an unwarrantable Undertaking in the field, is the sin of the people overcome procuring the wrath of God to inflict that evil.

6 D. Whilst God doth justly deliver one people into the hands of another, the overcomers may grievously sin in their lifting up their hands in battel against them.

7 D. Dishonest Undertakers of War, and a despightful, pitiless, and cruel usage of the Victory, are apt to suit themselves, and go along together.

8 D. It may be a provoking transgression in Conquerors to aggravate the sufferings of the conquered by bloody slaughter, imprisonment, bondage, and divastation, although it may seem condu cible to the Conquerors safety and profit, especially when it is exercised upon Brethren, and where there is no title to Dominion but by Conquest.

9 D. In warlike Successes the Overcomers ought in their prostrate Enemies to reflect upon, and read their own sins and dangers.

10 D. It becometh them that have wrongfully taken up the Sword of War to reform, and make satisfaction, how strongsoever they be, and how happy soever is their success.

- 11 D. The wrath of God may be fiercely kindled against a people for those designs and ways wherein at present they may eminently prosper, and although they feel and apprehend nothing but favour from him.
- 12 D. Not only the supreme Power of the Commander, but the subordinate Agents and meanest Souldiers are guilty of sin, and obnoxious to the wrath of God in a War unrighteously waged.
- 13 D. It is a pious and praise-worthy disposition for persons to accept of and submit to that teaching and reproof of the Messengers of God, which is directly cross to both their present practise, and apprehend interest, and that when they are highly lift up with extraordinary Atchievements.
- 14 D. When a people have gone upon an unjust Expedition, and have therein got the upper hand, confession of that their sin, trembling at God offended at it, reformation of their trespasss, pity and kind entreaty of those they have overcome, is a carriage better becoming them, then rejoicing and triumph for their Success.

The Parts and Doctrines of this memorable Story being thus gathered up, it now remains that I come to remove some Objections, ready to be started by men that are of that Lawyers mind we read of in the Gospel, *Luk. 10. 29.* who when he found himself met with by the clear and perfect Rule of the Word, yet he was willing to justify himself, which made him further object.

1 Object. *The cause and design of Pekah, and that of the Prevailers in the Wars now on foot, are not parallel in that which is of mainest regard, that is, the point of Injustice; Pekah's undertaking was unjust, but not so this.*

Ans. I confess the Scripture speaks not so particularly and enunciatively of the present War, as it doth of *Pekah's*, that it is unjust: I confess also that the Parties in the present War do not so ingenuously acknowledge a transgression and offence against God, as *Pekah's* Commanders do in this Text, but on the other hand do vouch their way to be righteous, yea the Work of God: But if general Rules of Scripture do bottom particular Assumptions and Conclusions to be made from them touching matter of fact now adays, and if particular Examples of Scripture do yield general Rules of like use to us, it will I suppose be easie for every intelligent and impartial man
(though

(though not to stop the mouth, hand, or pen, yet) to judge of the proceedings of men in this kind; and therefore I will leave every man to his own Judgment of this Case, keeping the promise made in the beginning of abstaining from particular discussion of this Point, only I will say these three things.

1. It had need be a very great matter, and a very clear ground that may suffice to make a good Cause for Brethren, standing in the nearest bounds of Neighborhood, of joynt Profession, of one true Religion, and of Covenant both Civil and Religious, to invade and assail one another with War: And I beleieve a former injury in that kind, if it be not still owned and persisted in, but offered in a warrantable and equal way to be repaired or satisfied, will not be found before either the Tribunal of God, or the Bar of the Law of Nations, a justifiable occasion of drawing the Sword against the bond, and to the infringement of all the aforesaid relations, especially when in all probability they that are damnified by the first Injury, shall not recover their loss, but incur more damage by the War, and the said former Injury is over-balanced with foregoing kindneses and benefits received from that Nation.

2. The Protestation and Covenant which we on this part have taken, do contain (I conceive) all the Rights about which this War can be said to be conversant: And if we reflect upon the one hand upon the Rights of Religion, King, Parliament, Subjects, Kingdoms, and the Union and Peace of the Kingdoms therein protested, and sworn to, and on the other hand the matter of Fact before, and in this War, and compare them any whit considerably and impartially together, the Equity or Iniquity of the Cause may be easily evident to us. And withall it may be observed, that according to Art. 4. & 5. of the Covenant, the Dividers of the Kingdoms, and the wilful Opposers of the Peace and Union of them, are to be subjected to the Judgment of the supreme Judicatories of both Kingdoms respectively. So that if there be in this Kingdom who find themselves aggrieved at the Scots, and are not in the intention and language of the Covenant, the supreme Judicatory of the Kingdom, but a particular party, they are to have recourse to the supreme Judicatory, directed unto by the Covenant, and not to their own Sword, whilst unauthorized thereunto by them.

3. Suppose the Cause of the War were good on the Prosperers part, yet we must discern that by the Victory some special Glory

redounds to God (more then verbal praise) advantage to Religion, or Commodity to this Kingdom, or some other Nation, in which we are much concerned, before we can lay a good Ground for this Rejoycing and Thanksgiving. We read of the War of *Israel* upon occasion of the *Benjamites* defence of the Rape committed upon the Levites wife, wherein the undertaking was undoubtedly right, yet the success by the Obtainers of it was taken to be no matter of triumph, but sorrow; so that upon it the people came to the House of God, and abode there till Even before God; and lift up their voyces, and wept sore; and said, O Lord God of *Israel*, why is this come to pass in *Israel*, that there should be to day one Tribe lacking in *Israel*? *Judg.* 21. 2, 3. And again it's said, *Vers.* 6. & 15. The people repented them for Benjamin, because the Lord had made a breach in the Tribes of *Israel*. That which is here said of Benjamin, as one of the Tribes of *Israel* (which yet had done more mischief to their Brethren, then is pretended, to have been done by any of the Scots to *England*, for they had slain at two Battels forty thousand of *Israel*, *Judg.* 20. 21, 25.) may not we fitly apply to *Scotland*, as one of our Sister Kingdoms, one of our Covenanted Kingdoms, one (and that a very eminent and purely reformed) of the Churches of Christ? And therefore have we not rather cause to assemble before God mourningly, and say, O Lord God of *Israel*, why is this come to pass in *Israel*, that there should be to day one whole Christian, Protestant, Reformed, Sister, Covenanted Kingdom invaded, smitten, and in the way of perishing? And have we not cause to repent (more cause then *Israel* had, if the causes of the War be paralleled) because the Lord hath made a Breach in our Kingdoms and Churches?

2 *Object.* But if *Pekah* his Army and People did not keep a day of joy and Thanksgiving, it was their negligence, and because they had not so much Religion in them as to observe one.

Ans. 1. We see they had so much Religion in them, as to harken to the Prophet, and to yeeld awe and obedience to the Word of the Lord in his mouth: and it were well if they that pretend to more Religion, then they finde in this people, would not lay aside that point of Religion which they see those had.

2. We do not read that the Prophet blameth the neglect of this (supposed)

(supposed) duty in them, or instructs them to perform it; he that was so zealous in contesting with them about humane Rights, would not (we may think) have balked their undutifulness to God, if indeed in this point they had been delinquent: But we may well imagine, both Prophet and People were guided by the Equity of that Rule which Solomon gives us, *Prov. 21. 3. To do Justice and Judgment, is more acceptable to the Lord then Sacrifice.*

3 *Object.* But whereas Solemn Appeals have been made unto Almighty God on both sides, this Victory following them is a Testimony from Heaven of the Justness of the Cause on Victors part.

Ans. 1. I am better perswaded of the wisdom of both parties, then to think they, or either of them, did so appeal to God, as certainly to expect or wait for the Almightyes immediate adjudging of their Cause; or that he should determine their Appeal by the next event. I cannot think that they did intend by such their appealing so to joyn issue, as to oblige themselves to take their first success, what ever it should prove to be the definitive sentence of Heaven upon their Cause; unto which they should stand without further expectancy, or prosecution of their Appeal: They who make such a use of their Victory, now it is become their lot, did yet confess they were in straits, and even brought low before it was gotten.

2. If either of them had so little advisedness, or so much presumption, as to put in an Appeal into the Court of Heaven, under such a form and confidence, I am sure they had no warrant for it: and if thereupon their attempt be more prosperous, then their proceeding regular, they have no ground (that I know) to conclude themselves their Appeal is heard, and decided, and their Cause is justified before God.

Indeed the faithful servants of God have allowance to appeal to God, and have his Promise in so doing to be righted by him: [*Commit thy way unto the Lord, trust also in him and he shall bring it to pass; and he shall bring forth thy Righteousness as the light, and thy Judgment as the noon day.*] But withall they are expressly forewarned that they must have patience for a time; and look to be delayed a while; and that there may, and ordinarily will intervene, before the issue, their wicked Enemies prosperity, and flourishing, not only in their estate, but even in their wicked ways.

Psal. 37. 5, 6.

and devices; and that some perils, falls, and unequal Judgments by men may betide on their own parts. And it is very clear in Scripture that for men to expect, upon such their recourse to God, a manifestation of his divine Power, Justice, or Truth immediately, or in that particular way, which they may happily think the case to require, is a tempting of God, condemned and prohibited by God^a. And it is to be observed, that *they that tempt God* (thus) *may be delivered*, whilst carnal men are ready to say (in consideration thereof, and of the dejected estate of the godly) *It is in vain to serve God*^{b, &c.}

Let us view the Examples of some of the eminentest Saints of God in Scripture, that they may set us right in this point. *David* appealed to God in *Saul's* wrongful assaults, and his own innocent sufferings by him^c: See his Appeal at large, and solemnly drawn up and pleaded; *Psal.* 7. 3, 4, to 11. and yet he was for many a day after put to the worst, and persecuted from place to place by him; and at last seemed even to despair of escape from him^d. The Prophet *Jeremiah* appealed to God from the obstinate *Jews*, that maligned and conspired against him, for his fidelity and plain-dealing in his place. *Unto thee* (saith he) *have I revealed my cause*; yet still those his persecutors prospered and were outwardly happy, and in stead of redress, his foemen were turned into horsemen, and his land of peace into the swelling of Jordan; by a grievous increase of injuries. We read also of the Prophet *Habakuk*: crying unto the Lord in way of appeal^e; and yet in stead of remedy, the miseries were prorogued, and worse calamities are declared to ensue, to the grievous terrifying and dismay of him. We finde *Job*, not onely heavily afflicted; but accused by his friends, that therefore his condition of Conscience was bad; upon it therefore he appeals unto God: yet his afflictions and his unfaithful friends Exprobrations are still renewed upon him. So that among many, this is one of his Complaints unto God; *Chap.* 10. 17. *Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and War are against me*. Nay; beyond all these, our blessed Saviour, when he was falsely accused, railed upon, and despitefully entreated by his persecutors, he appealed unto God: *He committed his cause to him that judgeth righteously*. And we have his Appeals amply described in the *Psalms*^f. Yet notwithstanding; after all this, he was numbered among the Transgressors; he was condemn-

Verse 7, 11, 14

24, 33, 35

a Exod. 17. 7

Psalms 78. 41

Matt. 16. 1

Deut. 6. 16

1 Cor. 10. 9

b Mal 3. 14, 15

c 1 Sam. 24. 12

15

d 1 Sam. 27. 1

Jer. 12. 1, 5

cap. 15. 20

20. 2, 10

26. 8

29. 26, 27

37. 13; &c.

38. 1, 2, 8 c.

e Hab. 1. 1, 3,

&c.

f 1, 2, 3; &c.

30, 2, 16

1 Pet. 2. 23

f Psalms 22

33; 69; 109

ed, and crucified, as a Malefactor; he dyed, was buried, and insulted over to the highest degree of scorn and triumph by his enemies, and given up for lost by his followers before he was vindicated and justified in the Spirit by his Resurrection from the dead.

To these Scripture-instances I shal add one or two out of humane History. In Mr Fox his *Alls and Adonuments*, I read of *John Hus*, that being excommunicated, or in danger of it, by Pope *John* the twenty third, for standing against his Bulls, sent into *Bohemia*, to perswade people to take the Holy Crois to fight for the Patrimony of the Romish Church against *Ladislaus* King of *Naples*; he appealed from that sentence of the Pope unto Christ. And again, he being afterward denyed fair audience and Tryal before the Council of *Constance*, he appealed in like manner from that Council unto Christ. Yet he was after that many ways tormented, and condemned by the said Council, and at last burned at a stake for his profession of the Truth. And I observe that this blessed Martyr, in the form of his Appeal from the Pope, makes mention of divers others that before him had appealed to Christ in their remediless wrongs; and amongst others of *John Chrysostom* Patriarch of *Constantinople*, so appealing twice from the Council of the Bishops and Clergy: and yet (as I finde in *Spondanus*) that famous light of the Church, being condemned by two unlawful Synods of certain Bishops employed by the Empress of *Endoxia* against him; he was twice thrust out and exiled from his place; and after much cruel handling by them, he at length dyed in Exile. Presently after the suffering of *John Hus*, *Jerom* of *Prage* was brought by the Council of *Constance* upon the stage for the Doctrine of *Wickliff*, and *Hus* when that Council was ready to pass sentence against him, he appealed openly from them to the Judgment of God, saying, *Et cito vos omnes ut respondeatis mihi coram altissimo & iustissimo Iudice, post centum annos*: And I summon you all to answer me before the most high and just Iudg, after a hundred years. And he imprinted upon a certain Coyn, called *Moneta Husfi*, this Inscription; *Centum revolutis annis, Deo respondebisis, & mihi*: After a hundred years are expired, ye shall give an account to God, and me. But all this was no supersedeas to their process against him: but nevertheless he was condemned and burned. By all which Presidents it is manifest, that holy men of God, lying under mens injuries, have not appealed

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vol. 1; page
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Psal. 73. 15

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 & Monuments;
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appealed to God, with expectation of a present hearing, or so much as a Judgment in this life. Nor have they found speedy relief or deliverance from their pressures or dangers by such appealing, neither have we any reason to account an Appeal unto God is tried and arbitrated by the next following out-going of Divine Providence. *If we should speak thus, we should offend against the generation of Gods children.* More wise and religious was that speech of our King *Edward the third*, who making War in *France*, and laying siege against *Calus*, the Pope takes part with the French King, and writes to King *Edward* to surcease his Wars in *France*: The King upon it resolves to proceed in his Wars, and appeals from the Pope to God; yet with such qualifications, as may a little check the boldness of some Appellants now adays. His words are: *If it be so, we then appeal to the Judge of Judges, which suffereth for a time wrongs to be done for the sinful default of man, but in the end redresseth the same, leaving no good deed unrewarded, nor evil unpunished, most humbly requiring him to be to us a true and upright Judge of all our Controversies, for his mercies sake, as in the mean time we repose our full trust and confidence in him.*

There is yet one Objection more to be cleared, and then I shall make an end. It is this:

4 Object. *We kept Days of Thanksgiving upon several successes in the precedent Wars: Why not now as well this?*

Ans^r. There is not the like Reason: The case is not (as far as I can judge) now as it was then, but many ways different.

1. In respect of the state of the War: then it was defensive, and that of fundamental Rights: but we can discern no such thing now.

2. In regard of the end: the former was for the upholding of Religion, Laws, Liberties, the Authority, Dignity, and Privileges both of King and Parliament, the Conjunction of them both, the Union of the Kingdoms, and the bringing of Delinquents to condign punishment by a legal Tryal: But can this War be affirmed to tend to all, or any of these ends? If I may speak freely, the present War, as it is Invasive, so the ends of it are pitched upon the Invaded, and I can conceive of them onely thus; as to the community, the aim is either the destruction or subjection of that Nation and Church to the Impositions of the Invaders: And as to particulars; the end seems principally to be either the Extirpation of Monarchy

Monarchy, or of the Stock in which it is set. The quarrel betwixt *Israel* and *Benjamin* fell out because there was no King in *Israel*. This is taken up because there is one, and that there may be no King in *Great Britain*. Or it is, that the Head, not of *Sheba*, the blower of the King-abounding Trumpet, but of the King, may be thrown over the wall to make agreement. But none of these ends can I either justifie to be undertaken, or rejoyce to be effected, or in any degree advanced.

3. In regard of the Authority, by vertue of which we stood up. We were formerly called forth to fight (and so (as occasion required) to pray, or praise God) by undoubtedly lawful Authority, who had just power to command, not only us, but all those Subjects we fought against.

4. As we had to do then not with any whole Kingdom or Church, but with a corrupt or misled party; so upon successes we rejoyced not in the subversion or subjection of that party to our sword or wills. What the matter of Joy is now, we hear loudly rung in our ears. And indeed where the end is nothing but victory and slavery, we may easily imagine what must be the subject of rejoycing, in the acquisition of, or approach towards, that end.

I have thus done with the Objections, and shall only for a conclusion add these words.

I cannot but take the Divisions of Brethren, especially when they break forth into War, as an effect of Divine Displeasure. It is a lamentable Judgment that *Manasseh* devours *Ephraim*, and *Ephraim* *Manasseh*; and they together are against *Judah*: that the staff of bands, the Brotherhood between *Judah* and *Israel* is broken. I must needs therefore apprehend it a day in which the Lord God of Hosts calls to weeping, and to mourning, and to baldness, and to girding with sackcloth. It would be therefore hainous impiety, as well as inhumanity, if I should gird my self with gladness at the direful effects of these Divisions. And I cannot put on so gross a cloak of Hypocrisie, as by appointing or keeping an Assembly on that day, to seem to rejoyce at that, which deservedly makes my spirit heavy, and melts my heart with grief. I should not only acknowledg Gods Anger and Justice in his chastisements, nor improve his afflictions to the end for which they are sent. I should much slight the sin of my Brethren, the dishonor of God, and the calamity

Isai. 9. 19, 20,

21

Zech. 11. 10

Isai. 22. 12

calamity of the Church, if I should, as on such a day, put on a face of Joy and Thankfulness.

I finde it a practice attributed to *abjects*, and the worst of men, to *rejoyce and gather themselves together* (for that end) at the miseries of the servants of God. When the people of *Juda*, the Church of God, were carryed into *Babylon*, they *hang up their Harps* (the Instruments of their Joy) upon the *Willows*; and composed themselves to mourning. And it was an insolvency in the *Babylonians*, suitable to themselves, to require of them a Song, and extort from them mirth, whilst they were enthralled and wasting them. And though they that had the present Rule over them did so require it, yet they stoutly resolve and swear against it, saying; *How shall we sing the Lords Song in a strange Land? If I forget thee, O Jerusalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth: If I prefer not Jerusalem above my chief joy: Nehemiah* wept for the affliction and reproach of his Brethren, and the ruines of *Jerusalem*, even among and in the sight of those in whose hands they were bond-men; yea and justified that his temper to their faces, and yet he was not blamed for it by them, much less commanded to change his cheer.

Upon these Grounds I am resolved, by the help of God, to abstain from this Solemnity. The Lord frame my heart to follow rather these my forementioned Patterns, and practise my duty of Christian Sympathy and Mourning.

An

An Appendix.

BECAUSE I perceive, there is no other way found so colourable for the justification of the War, as the blurring and vilifying of the Church and Kingdom of *Scotland*, and for that cause our ears are filled with Invectives against them, as grossly Hypocritical, Self-seeking, and Malignantly-designing; I shall therefore here call to remembrance the character, under which they have within these few years passed, from the pen, not of their *Presbyterian Brethren*, but of those whose Testimony may be more authentical with their Accusers.

The Exhortation to the taking of the Covenant, voted and published by the House of Commons, and appointed by the Instructions of both Houses to be read in all Congregations at the taking of the Solemn League and Covenant, commends them to us under the stile of their *Loyal and Religious Kingdom*, and our dear *Brethren*. But this hath been the common stile bestowed on them.

Mr John Cotton of New-England, in his Exposition of the seven Vials, upon the fifth of them understands the *seat of the Beast* to be the Episcopal Government, and the whole Church of *Scotland* to be the *Angel* that poureth forth that Vial; who (saith he) hath been carried along heretofore in a way of popular Tumult, but with such Wisdom, Courage, Judgment, and Piety, that you may see and say, it is not a Vial poured out by an unadvised multitude, but by an Angel of God, by the heavenly Ministers of his Wrath: It hath been saken in hand with serious, and deep, and general Humiliation—and so succeeded in their constant fruits of Reformation, as that their very Adversaries stand amazed to behold them:—Nor do I know that any of the former Vials have been poured out by any men, whose loins have been more girt about with Truth, and whose clothing hath been more and whiter, than these servants of God have been girt and clothed withall.

Mr Jeremiah Burroughs, in his Speech to a Common-Council in *Guild-Hall*, when *Scotland* was invited to our assistance, speaks thus of them: For surely that Nation is a Nation that God doth love; a Nation that God doth honour; and by those many ex-

England and Scotland's Covenant, &c.
page 391 41

Mr John Cotton his pouring out of the seven Vials; the fifth Vial, page 4 & 5

Four Speeches in Guildhall 6 Octob. 1643 page 28, 29 30, 31; &c.

pressions of his love, sheweth, that he doth intend to make them spe-
 cial Instruments of the great things he hath to do in this latter age
 of the world. We may truly call it a Phyladelphia; and Brightman
 (that famous light in former times, thirty or forty years since)
 did parallel the Church of Phyladelphia with the Church of Scot-
 land, Phyladelphia signifies Brotherly Love, &c. — A Nation it
 is that hath engaged it self to God in a higher way, in a more ex-
 traordinary way, then any Nation this day upon the face of the
 Earth hath done, in the most solemn way Covenanting with the
 Eternal God; pouring forth their prayers, and their tears for
 joy, together with their Covenanting. A Nation that hath re-
 formed their lives, for so small a time, more then ever any peo-
 ple that we know of in the world have done: And a people that
 have risen up against Antichrist more, in another way, then ever
 people have done: And that is the great work of God in these
 times. And therefore God certainly hath a love to them; because
 they brake the ice, and begin the work, and arise in such a way
 as they do, for the pulling down of the man of sin. A Nation that
 God hath honored, by giving us glorious success to, as ever he did
 unto any: whose low and mean beginnings he hath raised to as great a
 height, as ever low beginnings in any Country were. How hath
 God dissipated and blasted the Counsels of their Adversaries? How
 hath he discovered all their Treacheries? Although they be in
 themselves (comparatively at least) a poor people, and of little
 strength (as the Church of Phyladelphia was) yet they have kept
 the word of Gods Promise, and God hath kept them in the bond of
 temptation; and God is therefore glory with them. How happy should
 we be, if we may have them in a nearer union with us? a people that
 have carried themselves with as great honor and faithfulness, with
 as great wisdom and order in the most difficult work that ever a
 people did undertake in those by, and intricate paths that were be-
 fore unknown. Certainly that they undertook at the beginning of
 their work, but a few years since, it could not but be looked upon
 with the eye of Reason as the most unlikely work ever to have pro-
 ceeded, as any work hath ever done: and yet how hath the Lord
 begun with them? and with what wisdom and graciousness have
 they carried it? Was there ever such an example since the
 world began, of a people coming out of a poorer Country than in
 fact, and richer Country, and having those opportunities, they
 had

has to curish themselves, to go away so as they did? Their greatest enemies they now admire at them. A People they are that began to rise for their Liberties, when the generality of this people were ready basely to bow down their backs, and put their necks under the yoke. And had it not been that they had been willing to have endured the brunt, we had been all slaves (it is like) at this day. A Nation it is that we are engaged unto likewise. That that now is desired of you is no more indeed then is their due, it is due already to them, but they desire it not in that way. Wherefore shall such an opportunity as this be lost for want of money? God forbid. Shall a people to whom God hath given such a Testimony of his Acceptance be rejected by us, when they would come in and help us? Their Liberties are sold. Why they, though on the other side of Jordan, they are not therein satisfied to sit still; but are willing to come themselves, and come into the brunt, and hazard themselves for the setting of their Brethren in the Inheritance of the Lord likewise. And it is not only the number of those that shall come in, twenty one thousand, that is our advantage, but the great business is the Engagement of a Kingdom, the Encouragement of such a Kingdom that God hath given such a Testimony to, that that Kingdom shall be by this Everlastingly engaged in what is dear unto us, in our peace and security; this is the advantage of all. Thus Mr. Burroughs. And who can read these lines of his, but he must blush, tremble, melt with indignation, or grief, at what is done this day against this people?

That which is said for the present, extremely contrary Language and Action to this is, They have now altered their Way, and under the name of the Covenant go to work quite contrarily. But how can this be believed? How is it possible that men so certainly beloved of God, having God so with them, and engaged to keep them from the hour of temptation, that men of such faithfulness, wisdom and graciousness, so primely and singularly Anti-anti-christian, of such evident acceptance with God, and such rare and full approbation to men, even to our selves, should be thought to be so notoriously apostatized? And if that be possible, yet how should it be said or believed to be so without very clear and pregnant proof? Certainly slight insinuations, jealous surmises, doubtful inferences, cannot serve to stain such a Nation with so foul a crime. I say therefore, what Point or Branch of their Cause or Covenant have they perverted?

in? There is talk of persons, but of the things, or so much as one thing, that before they stood for; and now oppose or desert, be named. It is generally acknowledged, that Religion and Liberty in opposition to Popery and Slavery were the all or main Heads of our Covenant and Cause. If our Religion be in danger of being, or be actually corrupted, or if Popery be enfranchized, can the boldest forehead say it is the Scots, or the blindest eye not see who have done it? If Liberty, either publique in the supreme or subordinate Judicatories, or private in our particular persons or estates, be invaded or turned into an absolute yoke of bondage, *Let the ear that tryeth words, as the mouth saitheth men*, discern whether the Scots or others have wreathed the yoke about our necks. It is not denyed that Popery, and all false Religions that do open the Bible, or lay claim to any Truth therein, have gotten a Pass-port; but who hath signed it for them? It is confessed in the Supreme Judicatory, two of the three estates are put down, and of the third a great number are sold or shut out. Moreover we see and feel, that those that live according to those Laws which by Declaration have been promised us to be maintained, are denyed the protection of those Laws, and yet are charged deeply with Taxes and Levies; they must bear burdens, but not enjoy the benefit of Laws: But are the Scots our Throne-Subverters, our Parliament-Moulders, our Tax-Masters, or the Ushers of our Courts? I marvel what some men make of those precious Jewels (much pretended to) of Religion and Liberty. If it were so hainous a fact in them that did it, to pawn the Jewels of the Crown, how are they to be thought of that shall adulterate or make away those Jewels of the Covenant? But to me it seems they are both very strangely transformed. What is Liberty now but to leave Religion loose, to set men free, to make merchandise of, and corrupt it, and to introduce Popery? What is Religion and Saintship now, but to believe and maintain, that the Arbitrary and lawless Proceedings of some, to the vilest enslaving of men, not only to pay and suffer, but to answer and engage Conscience to what please them, and is most displeasing to themselves, is Liberty? and which will to be pursued without regret? yes to scorn and scold in Church, Presbytery, Ministry, and Covenant; and (with the Papists) to make outward property a plain Note and Argument of the godly Party. But because a variety in things cannot be fastened on the Scots, their Comportment to wards persons is in these.

Job 34:3

See the Declaration of 9 Feb. 1648.

1. They

1. They have owned and executed *Charles Stuart*. But
 1. Did not the Constitution, Laws and Oaths of their Kingdom oblige them to it? 2. For the manner; Have they not done it upon satisfaction given them, such as they judge fit, and greater than ever was desired of the late King in any Overtures made to him here.
 2. They restore Malcontents. If that be done, 1. Did they or we ever undertake or covenant for the destruction or irremediable opposition of those that were such? Are they Cursed to us, and utterly irreconcilable? Neither Humanity, Policy, nor Christianity will teach us so. 2. In this Reintegration, where is the Complacence or Change? Do the Scots return to them, or they to the Scots? That Nation hath been represented to us (as we saw even now) incomparably wise, faithful and gracious in their Managements; they proceed with Conditions and Cautions, such as their Supream Judicatory judgeth sufficient, to whose determination it belongs, as would be averred, if the case were our own in relation to our own supream Judicatory. 3. Is not the same course practised among our selves, which yet we reprehend & fall out with them for? we see delinquents are here restored, not by the binding of an oath but by the loosing of the purse strings with pecuniary satisfaction, if it bear any proportion to the treasures emptiness, or mens avarice, yet it can no way secure the jealousies of sincerity, or the expectation of a renovating repentance. We see also here many known Malignants, not only compounded with, but entrusted with Civil and Martial Places; divers of them are Colonels, and Committees, if not superior Members: And is it not deemed purely appertaining to them that do it, to admit such upon what terms they judge meet, without the controul or interposition of the Scots? But I'll wade no further in these matters, enough is seen and noted, and the All-knowing God will in time discover all.

Having even now made mention of the Toleration of Popery, and other dunghills of false Religions, I will conclude with the Judgment (or rather Prophetick Prediction) of Mr *Jo: Cotton* (in his Book before cited by me) concerning such a State-grant. *If men will suffer such in the State, truly they shall do it to the subversion of their own safeties and dignities, and disturb their whole State.* *It is a very sad speech which the Lord utters in Jer. 48. 10. Cursed is he that doth the Work of the Lord negligently, and cursed is he that keepeth back the Sword from blood. When the Lord calls us*

Jo. Cotton of the 7 Vols, in the third of them, pag. 19.

to sheath the Sword of Authority in such kind of Delinquents as these be, if we shall now spare them, and neglect this Work of God, cursed be such. A State shall be separate from God, and a Kingdom more and more corrupt and leavened by such Toleration, the Wrath of God will break forth. Tumults and Seditions, and all kind of scandalous, and unrighteous, and ungodly Proceedings will set a whole Nation in Combustion, Church and Common-wealth as Variance. There can be no place to such a State where such persons are tolerated. And therefore we may fear the righteous hand of God in disturbing the Country, whereto we owe so much love and faithfulness, if there be a suspending of the bply and righteous Law of God; that these Rivers and Fountains should drink of blood, for they are worthy.

FINIS.

